

women sit on the ground and fast And the Boeotians open the vaults of the Sorrowful One,<sup>1</sup> naming that festival sorrowful because Demeter Is sorrowing for the descent of the Maiden. The month Is the month of sowing about the setting of the Pleiades.<sup>2</sup> The Egyptians call it Athyr, the Athenians Pyanepsion, the Boeotians the month of Demeter. Theopompus informs us that the western peoples consider and call the winter Cronus, the summer Aphrodite, and the spring Persephone, and they believe that all things are brought Into being by Cronus and Aphrodite. The Phrygians imagine that the god sleeps in winter and wakes in summer, and accordingly they celebrate with Bacchic rites the putting him to bed in winter and his awakening In summer. The Paphlagonians allege that he is bound fast and shut up in winter, but that he stirs and is set free in spring. And the season furnishes a hint that the sadness Is The sac for the hiding of those fruits of the earth which the ancients ^utamn esteemed, not indeed gods, but great and necessary gifts bestowed by the gods In order that men might not lead the life of savages and of wild beasts. For It was that time of year when they saw some of the fruits vanishing and failing from the trees, while they sowed others grudgingly and with difficulty, scraping the earth with their hands and huddling it up again, on the uncertain chance that what they deposited in the ground would ever ripen and come to maturity. Thus they did In many respects like those who bury and mourn their dead. And just as we say that a purchaser of Plato's books purchases Plato, or that an actor who plays the

comedies of Menander plays Menander, so the men of old did not hesitate to call the gifts and products of the gods by the names of the gods themselves, thereby honouring and glorifying the things on account of their utility. But in

<sup>1</sup> *ITJS* 'Axcuas. Plutarch derives the Pleiades set at name from *ctx*<sup>o?</sup> "pain," "grief." dawn about the end of October or But the etymology is uncertain. It early in November. See L. Ideler, has lately been proposed to derive the *Handbitch der matjiematischen und* epithet from *oxij*, "nourishment." See *tcchnischen Chronologic* i. 242; Aug. M. P. Nilsson, *Criekische Feste* Mommsen, *Chronologic* (Leipsic, 1883), (Leipsic, 1906), p. 326. As to the pp. 16, 27; G. F. linger, "Zeit-vaults (*juL^yapa*) of Demeter see Pan-rechnung der Griechen und Romer," in *saniasj* ix. 8. I; Scholiast on Lucian, *IwanMiUler'sj%;/^m7j:0kr klassischen Dial. Meretr.* ii. pp. 275 *sy.* ed. *Altertumsivissenschaft* i.<sup>1</sup> (Nordlingen, II. Rabe (Leipsic, 1906). 1886) pp. 558, 585.